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JORDAN BAPTIST

"The Kingdom of God is within you." Luke 17:21

The services sponsored by Mrs. Dorothy Turner for the Youth Club on the 5th Sunday night was enjoyed by all who attended.

The public is invited to attend the special program planned for Wednesday, September 15th at 7:30 p.m.

Summer graduates of Central Virginia Community College include Miss Doris Austin and Miss Willie Jones. Miss Austin completed the general clerical program and Miss Jones the Data processing program.

Pastor Speaks

WHAT ARE THE JESUS PEOPLE DOING ?

Witnessing is the main work being done by the multitudes of young people who are coming to know Christ in the Jesus Revolution. Witness to an average church member signifies knocking on doors, having revivals, and arguing with infidels. Witnessing to many of today's newly-fired young people signifies going into the streets, the shopping centers, school rooms, and unviersity plazas to share one by one or to thousands the fact that Jesus Christ is Lord.The amazing phenomenon that characterizes those who are coming to know Christ through this new spiritual revolution is that they share Christ's name verbally with their friends. They tell others what Christ has done for them, and how he can do the same thing for them.

Christian communes are also making their appearance among those involved in the Jesus movement. The word "commune" may suggest to many loose sex and free love, but Christian communes as they are being run in California are houses to which newly - converted young men and women may go for fellowship, Bible study and supervision. To this generation of young people there are what Y. M. C. A. 's and Y. W. C. A. 's were to preceding generations. Rehabilitah house in Whittier, California, a typical Christian commune, has six permanent residents. A married couple acts as sponsors, an d four teenagers live in it. The young people raise rabbits for food and grow their own vegetables. Odd jobs around town help to pay the rent of $160. All residents take turns at duties in the house. There is a rigid schedule for prayer and Bible study morning and night.

One means that these newly-awakened Christians have of sharing their faith is through Christian coffee houses, folk-singing and rock groups with such names as "The SolidRock Foundation" and "The Salt Company" perform in coffee houses with such names as "His way", "Agape Inn", "Church Key", "No Place". In California young people flock to these coffee houses and enjoy the folk songs in the accepting surroundings of their friends. The food is cheap. The conversation is quite honest and seeking. It is a natural environment for sharing the Good News about Jesus Christ. Here young people can come and discuss their problems with others who have found answers. Young people who have dropped out of homes in affluent societies come to these coffee houses where they can seek honest answers to som of their problems.

A final means that many of the young Christians have of spreading their faith is through underground newspapers. Several years ago the name "underground newspaper" suggested something illicit, indedent, and immoral. Christian underground newspapers bear such names as "The Hollywood Free Paper", "Agape", and "Ichthus". These papers inform numerous young Christians about activites which they may be interested in attending, and they print messages of a witnessing nature to the non-Christian reader. These papers are springing up all over the country. The name "underground" signifies that they simply don't follow accepted standards of journalism but use new and unusual means of presenting the Christian message in the columns of their papers.

Today's young Christians are active in every way imaginable to present Christ to their own friends and peer groups. On the street, in the shopping centers, in the communes, on the university campus, and in the classroom the message of Jesus Christ is being heralded out. Next week we will try to answer the question "What are they protesting?"

THE BIBLE SPEAKS

BY LAWRENCE W. ALTHOUSE

INCOMPARABLE GOD

Lesson for September 12, 1971

Background Scripture: Exodus 33:12-23; Job 11:7-9; 37:23-24; Isaiah 40:18-26; Romans 11:33-36.

Devotional Reading: Psalms 86: 8-13.

A little girl was working determinedly with a piece of paper and some crayons. "What are you drawing?" asked her grandfather. Without stopping to look up, she replied, "I'm drawing a picture of God." Amused, her grandfather said, "But we don't know what God looks like." Snapped the little girl: "We will when I'm finished!"

Many people are somewhat like that little girl: they are very confident that their concept of God is entirely adequate and complete. Yet, though the Bible does tell us much about the nature of God, it also suggests that after we have said all that we can say about God, there is always more that lies beyond our knowledge.

The 'Otherness" Of God

The Hebrews, though they frequently spoke of God in terms that made him seem very much like a man, also acknowledged that there was an "otherness" about him. God was always more than a man in human terms, but they were quite aware that God's nature always far transcended their own.

This "difference" between man and God they regarded with great reverence. Because of it they avoided speaking the name of God, for it was considered too sacred to utter. In Exodus, furthermore, we find that Moses was told that no man could see God and live (33:20). To see God, then, was considered impossible. Moses would be killed by the "otherness" of God. It would be too terrible a thing for mortals to behold.

What Likeness Do We Have To God?

In what sense, then, are we created in the image of God, or what likeness do we have to God, with whom we are to have fellowship? Some theologians have suggested that the likeness to God consists in the ability to think, to make moral decisions, to be creative, to have dominion over the rest of creation, and to enter into fellowship with God. Others have suggested that the likeness to God consists in the fact that man is a unified personality. Whatever the likeness, it is clear that man is not God, or what he was created to be. He is not what he was intended to be. He is not what he was intended to be. He is not what he was intended